

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

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Week of Prayer and Thank-Offering for Home Missions, Mar. 5-11, 1911.

B. D. Gray, Corresponding Sec'y.

Christian salutations to our Women's Missionary Unions, our Young Woman's Unions, the Sunbeam Bands and the Royal Ambassadors! Next week from March 5th to March 11th, is the great Home Mission week. Prayers will be offered daily for God's blessings upon the Home Mission work. These services will culminate in a Thank-Offering for Home Missions.

Mrs. W. J. Neal, of Cartersville, Ga., has put her whole heart and mind into the preparation of programs. The Royal Ambassadors have each a beautiful program on the Indians, and a beautiful envelope for our thank-offering for our work among the Indians. Then splendid programs for the Women and Young Women's Societies giving a fine study of our Home Mission work, especially among the foreigners and our mountain schools with an envelope ornamented by our national flag, the emblem of our patriotism.

These programs have been sent out to the various societies and if extra copies are needed, they may be had from the various State headquarters of the W. M. U., or from the W. M. U. headquarters, 15 West Franklin St., Baltimore, Md.

In addition to the above information the Home Field for February and March is filled with information about Home Missions and every society ought to have these issues for use in the meetings. Copies can be had until the supply is exhausted by application to the Home Mission Board, 723 Austell Building, Atlanta, Ga.

This gives promise of being the greatest week of prayer and thank-offerings for Home Missions we have ever had. May the Lord surprise us all by the generosity of our women and children in their gifts to this great work of saving our Southland for Christ.

It may be that the first week in March will not suit every society. If so, then let the second week or the third week be used and where churches meet only once a month, they can use the fourth week if prevented from joining the great body of their fellow-workers during the first week of March.

We are looking for great and blessed results to come from this week of prayer and thank-offerings. Spiritual life, quickening activity, deeper consecration, larger giving will surely be the outcome of this great season of prayer and service. May the Lord come upon His hand-maidens and their children in this blessed work.

Home Mission Rooms, Atlanta, Ga.

The Every Church Campaigns.

I am rejoiced to hear that our laymen have plans for conducting mission rallies in connection with the vice-presidents of the Home and Foreign Mission Boards and the pastors in every Association. There is a grave need for a larger number of contributing churches and our mission problem will not be solved until we enlist the masses.

May I not plead for the co-operation of every vice-president of the Home Board in these rallies, and may we not depend upon every one of your churches, Brother Pastor, for an offering for Home Missions before May 1st.

I shall be glad to furnish tracts and literature giving information about the work upon request.

Robert H. Tandy, V. P.

The alarming prevalence of crime from murder down in the city of Dallas has begun to arouse the people to the necessity of a revival of the spirit of the law. A mass meeting was held on Sunday evening, attended by several hundred men, presided over by Judge McCormick, looking to the formation of a Civic Law and Order League. There were fifty-six homicides last year in Dallas and other crimes in proportion. There are hundreds of saloons, many whiskey clubs, with blind tigers, boot leggers and opium joints galore. Dallas has long suffered from the bad citizenship of good men. It is purposed that there shall be a wholesome respect for the law. Many of the best citizens of the city are at the back of the movement. The closing of the barrooms around has deluged Dallas with the lawless element. State prohibition is the hope of our cities, to a large extent.—Baptist Standard.

Missions are the chief end of the church. The chief end of the ministry is to guide the church in this work and to fit her for it. The chief end of the preaching in a congregation ought to be to train it to take its part in helping the church to fulfill her destiny. And the chief end of every minister in this connection ought to be to seek grace to fit himself thoroughly for this work.—Andrew Murray.

To ignore the missionary command of the Bible is to reduce the whole book to an absurdity. It is not that here and there are missionary texts, injunctions or suggestions, and that a careful student might painfully extract from certain proof-texts a defense of missionary effort; but it is that the whole book is a clear, ringing and everlasting missionary injunction.—R. F. Horton.

The Opportunist.

He seeks o'er tides no barren victory,

But confident in soul,

With almanac in hand, commands the sea.

Roll on, deep ocean, roll.

—John Elliott Bowman.

Prof. Reisner, who is in charge of the Harvard Expedition for making excavations on the site of Samaria, the capital city of the kingdom of Israel, has found one hundred clay tablets which are believed to be part of the archives of the King Ahab. The tablets are written upon in old Hebraic characters with a very black ink, like that upon the papyri sheets. One of the letters is addressed to Ahab by the King of Assyria. A number of wine and oil jars are in the find, and bear the dates of bottling in Ahab's time and the vineyards or orchards where the product was borne. The discovery is considered to be one of the most important and encouraging in Palestine exploration work.—Watchman.

Doing and knowing are blood relations. Obedience is the organ of spiritual vision. So Robertson re-issued the truth that, if we would know God's doctrine, we must do His will. Experiment and experience spring from the same root, and they will not grow apart. Do you wish you had a Christian experience? Will to make the Christian's experience. Would you know who Christ is, and what He can do for you? Obey him; do as he directs. Do not expect experience without experiment. "Follow me," was the Christ's way of saying, "Taste and see that the Lord is good. Blessed is the man that trusteth in him."—Sunday School Times.

Day by Day. We live by days. They are the leaves folded back each night in the great volume that we write. They are our autobiography. Each day takes us not newly, but as a tale continued. It finds us what yesterday left us; and as we go on, every day is telling to every other day truths about us, showing the kind of being that is to be handed on to it, making of us something better or something worse, as we decide.—J. F. W. Ware.

A man must make up his mind that sorrows and troubles are sure to come. You must have your share, and perhaps more than you think is your share. When you have fixed this fact in your mind, you have made much progress toward meeting it manfully, with patience, faith and hope.—Christian Observer.

A Study of the Lord's Supper from a Bible Standpoint.

By L. E. Burress.

Part I.

The Baptist position and reasons for taking the Lord's Supper as they do are misunderstood. As Baptists, we should discuss these, they are understood and restate our positions and reasons until our own statements do not lend themselves to the misunderstanding of these reasons and positions.

The Lord's Supper is an ordinance instituted by the Savior on the evening at the close of the Passover, preceding His crucifixion, as a commemoration of His death and suffering.

The elements used consisted of wine, the fruit of the vine, called "the cup of blessing," and the communion of the blood of Christ.

The other element, "wheaten bread which is the communion of the body of Christ." (Bread is the whole grains of wheat contains nutriment for every part of the human body, so Christ as the bread of life, feeds the entire spiritual man.)

In these separated, "the broken body" the "shed blood" is exhibited the death of Him whose death the Supper commemorates. No blood in bread, no bread with blood; these separate from death, and ought to be received separately, but where one is given, the other should not be withheld.

The Supper as an ordinance is to be observed until Christ shall come again: "For as oft as ye eat this bread and drink this cup, ye show the Lord's death till He come."

An ordinance so specific in its design, so perpetual, its observance demands special regulation, that can neither be amended nor repealed.

These regulations are found in the New Testament, the authority for Christian "faith and practice," and are so ample and conclusive, the condemnation is declared against who add or take away.

The New Testament locates the Supper in a kingdom within the Lord's Kingdom, or in the local church. In Luke's account of the institution of the Supper, Jesus said (Lk. 22:16-17) "And I appoint unto you a kingdom as my Father appointed unto me that kingdom." This inner kingdom is synonymous with the local church of New Testament order.

For an entrance into the Son's kingdom is to be borne again, for his kingdom is peopled by natives, and not by aliens. The local church is entered through baptism. It is manifest that the Apostles unto whom this inner kingdom was given were baptized, for such were witnesses, "beginning from the baptism of John, unto that same day when Jesus was taken up." (Acts 1:22.) It is said (Acts 2:41-42) "And they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls, and they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers." And the Lord added to the

church daily such as should be saved."

This addition was to the one hundred and twenty, of which number the Apostles were a part, to whom the Lord gave a kingdom when the Supper was instituted.

This church, which is now the Jerusalem Church, observed the following order: Heard or received the word, baptized, continuing in doctrine and fellowship and breaking the bread or eating the Lord's Supper. (Acts 2:42.)

Writing to the Corinth church, Paul said (I Cor. 11:23-33) "For I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night in which he was betrayed, took bread, and when He had given thanks, He brake it and said, 'take, eat, this is my body which is broken for you; this do in remembrance of me.' After the same manner also the cup. Wherefore, my brethren, when you come together to eat, tarry one for the other."

The order observed by these is learned in Acts 18:8 "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed and were baptized. Again the order observed was hear the word, believe the word, be baptized, break bread, or eat the Lord's Supper.

It should be emphasized that the directions given to this church are general as well as special, for they are addressed "Unto the Church of God, which is at Corinth with all that in every place call upon the name of Jesus Christ, our Lord," hence how important the added exhortation "Let all things be done decently and in order." "Keep the ordinances as I delivered them unto you." "For I have received of the Lord that which I also delivered unto you."

This is authoritative, because it is the divine order, and because it is the divine order it is full and complete, and because it is full, it is final, and therefore should be observed by "all in every place that call upon the name of Jesus Christ our Lord," "till He comes."

The Church at Corinth, which was so specially instructed concerning the gospel order, was reproved when the spirit of the instructions was so far ignored as to make the Supper a social and a factional feast. They came together, but were divided into schisms or factions. In this state the Apostle gave the rebuke "Wherefore when ye assemble yourselves together it is not possible to eat the Lord's Supper. I Cor. 11:20 R. V.—"How can two walk together unless they be agreed?"

What Is Communion without Common-Union?

Again it is shown that the Supper was committed to the local church in as much as disorderly members were to be reprov'd or excommunicated and refused the Supper. "But, now, I have written unto you not to keep company if any man is called a brother, be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner with such no not to eat." "Therefore, put away from among yourselves that

wicked person—do ye not judge them that are within. Cor. 5:11-13.

Because the Supper has been committed to the local church, its observance must rest on the same principles that regulate church membership. These principles are comprehended in doctrine and conduct. Not that conduct is perfect, or that faith is full, for there yet remain a class who "do what they allow not, and the good they would do, they do not" while praying for an increase of faith, and deliverance from a depraved nature. Rom. 7:19-24. "Him that is weak in the faith, receive ye, but not to doubtful disputation." Rom. 14:1.

Heresy Renders the Observance of the Lord's Supper Impossible.

Heresy is not necessarily a denial of all truth, but is a doctrine subversive of settled beliefs or settled principles. "As applied to churches it is an opinion or doctrine contrary to the fundamental or distinguishing tenets of that church."—Stand Dicty."

Heresy breeds divisions and alienates all rights to church membership and to the Supper. "I hear that there be divisions among you; and I partly believe it, for there must be heresies among you when ye come together therefore into one place ye cannot eat the Lord's Supper. (I Cor. 11:18-20 R. V.) therefore, "He that is an heretic after the first and second admonition reject."—Titus 3:10.

The Observance of a Religious Ordinance the Expression of Faith.

All religionists have some ordinance or feast by which they express their faith in that which they memorialize. At the time the New Testament was given, both Jews and Gentiles observed their respective feasts. The Gentiles sacrificed to idols. The Jews kept the Passover. Christ gave to His disciples the Supper. Each of these was expressive of the faith held by the observers. "Wherefore," says Paul, "my beloved brethren flee from idolatry. That is do not eat that which is offered to idols as such. "Are not those who eat the sacrifices partakers of the altar?" I am speaking to wise men; judge ye what I say. The cup of blessing which we bless is not a communion of the blood of Christ. The bread that we break is not a communion of the body of Christ. That is partaking of the Supper expresses faith in Christ and in His teaching, for "are not those who eat the sacrifices, partakers of the altar?" (I Cor. 10:15-21). The ordinances being expressive of faith and given unto the churches the fact must be admitted that those who take the Supper together are agreed in all that is essential both to Christian life and church membership. "Mark them which cause division and offences contrary to the doctrine which you have learned and avoid them." (Rom. 16:17.) "If he neglect to hear the church let him be unto thee as an heathen man and as a publican." (Matt. 18:17.)

This is the Lord's Supper, and Not Man's.

It is an ordinance ordained to be kept as delivered to the church, the instructions are positive and neither the churches nor the individuals have any discretion in positive regulations only to "keep the ordinances as delivered." "I appoint unto you a kingdom as my Father has appointed unto me, that ye may eat and drink at my table in my kingdom." He will not amend nor repeal His will to please men or to keep their service or friendship.

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The Following Are Some of the Characters Prohibited.

First. Jews and others who follow the Mosaic law. "We have an altar whereof they have no right to eat, which serve the tabernacle." (Heb. 13:10.)

Second. Those who sacrifice to idols. "Ye cannot drink of the cup of the Lord and the cup of devils. Ye cannot partake of the Table of the Lord and of devils." (I Cor. 10:21.)

Third. Persons guilty of immoral conduct, with such an one no not to eat." (I Cor. 5:11.) "If he neglect to hear the church let him be unto thee as an heathen man and as a publican." (Matt. 18:17.)

Fourth. Those who cause division. "Mark them which cause division and offenses contrary to the doctrine which you have learned and avoid them." (Rom. 16:17.)

The Negro and White Races.

For more than two years, the present writer has been engaged in an independent way, in the study and the investigation of the relations of the two races of the States of the South. I have worked under no organization, nor at the dictation of any one. Supporting myself at intervals, by literary hack work and by odds and bits of other work, as opportunity has afforded, I have devoted the major part of my time to the efforts already indicated.

Actuated at first by a desire to deliver the negro from the domination of the saloon, I soon came to see that that is a mere incident, great as it is, to the many-sided and complicated situation. Hence that mere feature of the work was long ago abandoned, and a study of the entire situation undertaken. Like every other man of thought, I had preconceived notions and preexisting theories concerning the negro and his present status and relations, but many of these have been upset as I have been brought face to face with facts which are undeniable.

The question is oftentimes alluded to as being great or tremendous by some, while by others, of the hostile type, it is spoken of as a "menace" and "peril." Nor have there been wanting those who have given expression to highly colored sensationalism in novels, lectures and plays, by an appeal to prejudice and in the interest of the pocket-book. All these only serve to make the complication the greater and the possibility of solution the more remote.

Not till the genuine situation is probed into, does one know just what it means. It is not only a most comprehensive question, and profound, but it is fraught with possible consequences the direction of which through the future must depend on the white man. At present, the negro is receptive and responsive. He can be turned

ed to vast practical account in many ways, if the matter is now approached in a becoming way. Far more than is generally known, they are active, in a quiet way, in the promotion of the welfare of their race. The negro is steadily transforming many disadvantages into advantages. Of this many are not aware, as the two peoples fall apart as they advance up the scale.

As conditions now are, they are precisely reversed in the order in which they should be. At the lowest point, the worst of the two races are in the closest contact. Here much of the trouble is bred, as I am able abundantly to show, with the friction decreasing as the two races fall apart in their respective ascent. If it were possible to invert this order—keep the worst elements of the two races furthest apart at the base of the triangular condition, and bring them into closer contact as they proceed upward, there would be a revolution in our social system throughout the South. Under a sense of aid and protection, the negro would be inspired to fresh endeavor, stimulated to a higher order of daily living, and feel free from the hands of the infuriated mob.

It is next to impossible to speak or to write on this particular phase of the subject without the suggestion to a certain class of mind, the idea of social equality. This comes not from the colored side, but from that of a certain class of whites. The specter is often raised, not so much from a genuine apprehension as from the fact that it serves a given purpose. The ward politician finds it exceedingly convenient at certain junctures, the petty lecturer to his remunerative advantage, and the stage-player for notoriety and a plethoric purse. The public is thus touched at its most sensitive point, and for a purpose. Every one of ordinary observation and intelligence should know that social equality implies congeniality and affinity, subtle laws in obedience to which all whites, as whites, do not comply, any more than all blacks. There are many with whom we are not socially equal among our own people, and the same applies to the negro. Social equality implies one of the most delicate and instinctive laws of our being, and is not established by the simple fact of two shaking hands, standing together talking, or even sitting and engaged in conversation. If the negro teaches it, it has escaped my observation, and I have sought for it among his books and periodical literature. Many have much self-esteem, but this is worthy of applause. They are as loath to force themselves upon the whites as are the whites to court their association. The bugaboo is a figment of the imagination, born in the brain of those who would use it for personal ends.

There is another underlying and actuating principle which operates far more effectively than many are aware of. In spite of himself, the Caucasian has a sense of superiority to all others. It shows itself in his bearing, his national policies, and in his literature. This being a fact, the negro naturally suffers in his present relation, and doubtless there is often withheld the consideration due him, because of this fact.

Forty-five years ago, he was a slave. He has had but slight opportunity to overcome the disadvantages of long enslavement, or to be trained beyond his antecedents, while the white race has had many centuries of advancement and improvement. This operates much to the detriment of a race grappling with untold obstructions in competition with a race of centuries of unobstructed advantage. This innate sentiment leads to practical action, which sometimes finds expression in disdain of moral principles, as when a negro suffers imposition the remark is frequently heard, "He's nothing but a nigger." This same principle leads to extreme lengths, not infrequently in the imposition of fines and sentences, advantages taken in trade, and even to the death of negroes who suffer from mob violence.

Yet this man in black is made in the image of his Maker, and is therefore human, and a sharer in the principle to which Paul gave expression on Mar's Hill, when he said: "God . . . hath made of one blood all nations of men to dwell on the face of the earth." He stands related to God, just as the disillusioned and the prejudiced Peter was led to say at Caesarea "God is no respecter of persons." All else aside, all social, political and educational considerations, the negro sustains in common with all others a vital relation to Christ. Scorn and despise him as we may, Jesus died for him. For him the scheme of redemption was planned. For his sake Christ laid aside the regalia of heaven and came down to earth. For him he made atonement for sin. For his regeneration, he shed forth His Holy Spirit. When a negro repents there is joy in heaven, and when he dies in faith, heaven is his future home. To deny these facts, is to repudiate the gospel. To accept them is to condemn ourselves if we are not enlisted earnestly and continually for his promotion and salvation.

In the providences of God, a race of ten million people, imported and enslaved, is a challenge to American Christianity. To despise and scorn the race because some are vicious in life and criminally degraded, is to reverse the order of Scripture. If the Bible teaches anything, it teaches that the strong owe something to the weak. Ignore this gravitation, the strong itself becomes weak. On the other hand, respect the principle, and the strong becomes the stronger. The more energy and effort spent on such, the more we accumulate to ourselves. Aid to the weak becomes strength to the strong and all action for good is reaction. In proportion to effort made for another in need is the actor himself helped. Indeed, the bestower is the richer of the two. "It is more blessed to give than to receive."

To raise excuses of divers sorts, to conjure up pretexts made to serve as temporary palliatives to conscience, is but the evasion of a duty which remains imperative and inexorable—duty to man and to God. If Jesus could die for the negro, we can labor for him. What would he do with this negro question if He were bodily present? Just that suggests your duty and mine.

—B. F. Riley, in Herald.

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Southern Baptist Convention.

The next session of the Southern Baptist Convention will meet in Jacksonville, Fla., on Wednesday, May 17th, at 3 p. m. The sessions will be held in the Shrine Temple four blocks from the Windsor Hotel, which will be headquarters for the Convention. Dr. Hobson, pastor of the First Baptist church, writes us that this will be one of the most satisfactory ones for holding our sessions we have ever had, and adds: "Come and see." It is expected that the next Convention will be a very large gathering. Special equipment are being arranged for handling the Mississippi delegation. There will be special cars to run from Jackson over the O. & G. to Birmingham, thence over the Central of Georgia to Jacksonville. Also, there will be special cars from Winona over the Southern to Birmingham and thence over the Central of Georgia to Jacksonville. Change of cars from either one of these places to Jacksonville. Those who desire through berths can get them. Announcement of rates and all other necessary particulars will be given out later, but in anticipation for all. A word just here urging churches to send their pastors to this great gathering. We feel, is not out of place. The entire expense of the trip will not be more than thirty-five dollars on an average from Mississippi points; some will be a trifle more and some a trifle less. It would be an easy matter for almost any pastorate to send its pastor, and the small amount spent in this way would come back to the pastorates in rich returns.

Rev. T. L. Holcomb, of Yazoo City, is holding a series of meetings at the Baptist Orphanage this week, preaching two sermons a day, one at 11 a. m., and one at 7 p. m. The interest among the children seems to be good. We hope a great work may be accomplished.

Rev. Syd Williams has just closed a great meeting at Mangham, La., in which there were thirty-five additions to the church and the pastor made the beneficiary of a one-hundred-dollar gold watch from his church.

The editor spent the fourth Sunday in February most pleasantly and, we trust, profitably, with the saints at French Camp, preaching twice for them. We have rarely seen more attentive and earnest congregations.

The Hospital Committee has withdrawn its representatives from the field, to yield the right of way to Home and Foreign Missions. We have not raised as much money as is needed, and hope that anyone who feels that he or she could help some in this worthy effort, will send whatever can be spared for this purpose to T. J. Bailey, Treasurer of Hospital Committee, Jackson, Miss.

A reader makes two requests: 1. That Brother E. L. Wesson put the series of articles now running in the Baptist Record in pamphlet form, and 2. That Brother W. S. Allen make regular contributions to the columns of The Baptist Record. Let these brethren take notice and govern themselves accordingly.

Rev. L. R. Burress, pastor at Brownsville, Texas, has Rev. R. A. Cohron and wife with him in a meeting with prospects of accomplishing much good, though in the face of many difficulties. We have secured a cut of Brother Burress, and present his face to our readers. Also, we call attention to part one of a splendid treatment of the Lord's Supper at his hands. The name Burress is familiar to all Mississippians. We all regretted to lose him, but rejoice greatly in his success in the great state of Texas.

Brother L. A. Duncan, a young man of 82 summers, honored our editorial rooms with a visit on his return from a month's visit to Little Rock. He is seemingly in good health and is quite active, both mentally and physically for one of his age. The tenor of his conversation is always about the kingdom with special emphasis on work among the young people and the children. He keeps young by keeping in touch with the buoyant volume of young life in the Sunday Schools and the B. Y. P. U. meetings. This is a wise thing for anyone advancing in years to do.

One essential thing in life is to form a purpose: Let it be correct in all respects. Let it be unwavering and steadfast. Circumstances may throw one temporarily out

of his course but they cannot move one from his purpose. Difficulties and discouragements only help to strengthen the purpose, and steady the nerves of real heroes or heroines. Final consummation of a purpose may be long delayed, but a determined purpose in the midst of hindrances will deepen and strengthen and gather prowess and force. Napoleon's life is a fine exemplification of determined purpose and his achievements conclusive proof of its practical value.

We call attention to an article on another page from the pen of Dr. Gray. It puts before us some facts well worth our consideration. The months have been rapidly gliding by until the time between now and the closing of the books of our Home and Foreign Mission Boards is whittled down to about eight weeks. We have a great task before us, one that calls loudly for earnest prayer, for guidance in planning our work and for working our plans. We undoubtedly make a prodigious blunder in crowding the bulk of our work for these objects into about two months; but, as we have done so, we can do it in this short time, and we must do it. Let all of us see to it that we do not rob God.

Ever now and then there is a revival of the fake "prayer chain." There is one going the rounds now. Three of our subscribers have received the following:

"An Ancient Prayer."

"Lord, I tender thee to bless all mankind, keeping us by thy precious blood. Make us to dwell in thee." This formula is accompanied by the request that each one who receives it will copy it for nine days, each day sending a copy to a friend. Also it is said that he who writes this prayer for nine days, beginning the day he receives a copy, will be delivered from all ailments and on the ninth day he will receive some great joy and blessing; but, if he does not write it for nine days, he will meet with some great misfortune. No name is to be signed.

Of course, this foolishness appeals only to the ignorant and superstitious. For the protection of these two classes (none but these need it) we exhort everyone who receives the little missive of nonsense to consign it promptly to the flames and save your eighteen cents in postage stamps, your stationery, your time and reputation as a sensible person. This whole scheme seems to be utterly irrational, and must have originated in some brain laboring under chronic hallucination. Let none of us fool away our time on such trash, but let us study the Book, trust in God and do all the good we can to all men in a Scriptural and rational way, and thus make ourselves benefactors to the human race.

Associational Minutes.

We have made quite a number of appeals for minutes, and while many have been sent, those of the following associations have not been sent:

Bethel, Carey, Choctaw, Copiah, Gulf-coast, Hobolochitto, Judson, Leaf River, Liberty, Lincoln County, Magee's Creek, Mississippi, Monroe County, New Liberty, Oktibbeha, Pearl River, Pearl Valley, Red Creek, Tallahala, Tippah, Tishomingo, Tombigbee, Trinity, West Judson.

Will not some brother in each one of these Associations interest himself in the matter of preserving our Baptist history to the extent of sending us a copy of his minutes?

The Baptist church at Florence will give over four hundred dollars to Foreign, Home and State Missions right in the face of the rapidly encroaching boll weevil. Let this provoke other churches more favored to do things worthy of themselves.

We still have a few copies of Peloubet's Notes and Tarbell's Teachers' Guide. As long as they last, we send them postpaid for one dollar a copy. When they are exhausted we cannot furnish others at same price.

The Glowing Missionary Heart is an 18-page tract by Rev. Wm. E. Fendley, pastor of the Forty-First Avenue church, of Meridian. The content of this pamphlet is a plain, practical missionary sermon. The writer emphasizes three points: 1. Love and pity are marks of true discipleship. 2. The secret of prophetic light; and 3. The power of all usefulness. The price is ten cents a copy, \$1.00 per dozen, and eight dollars per hundred.

Concise Comments on Baptism, by W. M. Everts, Jr., printed by the American Baptist Publication Society, for five cents net, per copy, is a booklet of fifty-two pages. It consists of brief comments on baptism, by the most distinguished scholars and churchmen in every age of the Christian church and of every theological school. When an author is quoted, the book and the page are given, which constitutes the booklet a handy, brief reference manual of much value to the busy pastor or student.

A Key to the New Testament, or, letters to teachers concerning the interpretation of the New Testament, is the title of a fine little volume, by Alvah S. Hobart, professor of New Testament in Crozer Theological Seminary. It is printed on the Griffith and Rowland Press, Philadelphia; contains one hundred and eighty pages and sells for forty-five cents, postpaid. The author touches briefly upon the important factors for intelligent interpretation, emphasizing a knowledge of the meaning of the words in the text, the study of the grammar, rhetoric and figures involved in the passage. The book is very sensible, having grown out of a combination of fine theories and large experience.

As a rule, we like the man who thinks the weather is going to clear up, better than we do the one who is sure it has set in for a long rainy spell.—Nixon Waterman.

TWO VALUABLE BOOKS.

Peloubet's Notes and Tarbell's Teachers' Guide are almost without a rival in the field of special commentaries on the Sunday School lessons. Write to the Baptist Record for either or for both of these. Your order will be filled promptly. Send one dollar. This will put either one of the books in your postoffice. After the present supply is exhausted, they will cost one dollar and fifteen cents each.

To All Baptist Ministers Who Read the Baptist Record.

Dear Brethren:

Dr. Ream's Liver & Kidney Pills are a sure and certain cure for malaria and biliousness, constipation and sick headache. The enormous sale all over the South is their strongest endorsement. They are not a patent medicine but a certain, safe and sure remedy, evolved by medical education and large experience, in treating the ills for which they are recommended.

Three of Dr. Ream's Pills and fifteen grs. quinine will break and cure a cold in one night. One pill taken for fifteen consecutive nights will cure sick-headache. Three pills and fifteen grains of quinine will stop chills; followed by three pills and fifteen grains of quinine the second night, and one pill and five grains of quinine for fifteen nights will cure the worst cases of chills and chronic malaria.

Dr. Ream's wishes to donate free, and deliver to any Baptist minister who needs them, a stock package (thirty doses) on application. Address T. B. REAMS & CO., Chemists, P. O. Box 616, Birmingham, Ala.

N. B.—We have personally known Dr. Reams for several years and endorse and recommend his great pill.

The Baptist Record,
T. J. Bailey, Mgr.

A Suggested Layman's Program.

By J. L. Johnson, Jr.

1. Layman's duty to his pastor.
2. Responsibilities of stewardship.
3. Tithing.
4. The Bible plan of giving.
5. Our mission boards and their work.
6. Our responsibility to the heathen.
7. Our responsibility as to Home Missions.
8. Our responsibility as to State Missions.
9. Reasons for organizing a Baptist church.

To Young Men.

Is it not rather true that because we are to live but once, therefore, we should live wisely?

Mistakes made cannot be corrected, and wrongs done can never be wholly made right and as you are to live but once, you cannot afford to let the earlier years pass without laying the foundations broad and deep, in order that you may build upon them a noble, successful and glorious manhood.

Avoid those whose companionship and influence silence the admonitions of conscience



REV. L. R. BURRESS,
Pastor, Brownsville, Tex.

and destroy your reverence for the Bible, your faith in God, and your dread of judgment. Avoid those who would help you to such a course of conduct as would destroy your reputation, degrade your character, waste your substance, undermine your health, defeat the great purpose of your life, and take from you all hope of Heaven and eternal salvation. Avoid the profane man and the social drinker. "Forsake the foolish and turn a deaf ear to the unbeliever, and live." The friendship of the world is an enemy of God.

Written by Edward F. Ketchens.

Resolutions.

It has pleased God in His infinite wisdom to call from us our dearly beloved pastor and his wife, brother and sister J. E. Barnett, and to send them to labor among the people of Moss Point, Miss.

While our hearts are saddened, yea, almost broken, at the giving up of this good man and woman, we sincerely commend them to their new field of labor with the assurance that they will give their whole lives to the work with zeal and energy. They have more than ordinary ability of winning the love and the confidence of the people with whom their lot is cast, and of bringing pleasure into their lives, because their own hearts are so filled with love to God and men.

Therefore, be it resolved by the Ladies Aid Society of Oak Ridge Baptist church, that we bow submissively to Him who maketh these changes and pray for resignation to His will. We feel that God has deemed this parting best, or it would not be.

Be it further resolved that we tender our deepest and heartfelt regrets to them, and assure them of our never-ending love and prayers for their future success and happiness.

Resolved, further, that our church has lost a good, faithful and honored pastor and our society a much-loved sister and co-worker.

Be it also resolved, that we cherish the benediction they have left with us and let it work in our lives a deeper love for God and His cause.

Mrs. J. C. Corley,
Mrs. J. M. Baber,
Committee.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Lesson 10. March 5.

1 Kings, 2:1-11.

Miss Margaret McRae Lackey.

Elijah Goes up by a Whirlwind into Heaven. Golden Text: "Enoch walked with God; and he was not, for God took him."—Gen. 5:24.

When Elijah left Mount Horeb he found Elisha plowing in the field. (1 Kings, 19:19.) This man, evidently a wealthy man, left all and followed Elijah. Now the days were drawing near when Elijah was to pass away. He had prophesied at least twenty-five years. As he had suddenly appeared, a weird figure from the land of Gilead, so he was as suddenly to take leave of life from that same land he loved, where the brooks and the rain had been his consolation in the earlier days. Ahab had been killed in battle; his son Azariah had reigned only two years, when he was succeeded by his brother Jehoram. It was during his reign that Elijah was translated. Be careful to read all the golden of the life of Elijah; it is found in the Daily Readings of the Sunday School heartlies.

When and how did Elijah found Elisha? What was Elisha's station in life? Was he like Elisha? How did Elisha respond to the call? What did Elisha become to him? At what time in the life of Elijah are the scenes of this lesson?

How long had he been prophesying? Who was not for the greater part of this time? Who succeeded him? Why did Elisha feel that his time to leave this life was drawing near? Had he accomplished all that he had hoped?

How did he accomplish more than he dreamed? His influence was felt in all the subsequent history of Israel and he was the fore-runner of a new era in prophesy. An austere man, a Puritan of the Puritans, he sounded a note which has resounded even to our own day.

Verses 1-8. Tell the story of the lesson. Where was Gilgal? (Not far from Bethel, and higher up, since they "went down" to Bethel.)

Why did Elijah make the visit to the "sons of the prophets" before his translation?

Who were the "sons of the prophets?" (Pupils or disciples of the prophets.)

Why did Elisha go with him?

How could the sons of the prophets know beforehand that Elisha was going? ("The revelation of the departure of Elijah had doubtless been given to these sons of the prophets as well as to Elisha.")

What did the sons of the prophets say to Elisha?

What did he reply?

Why did Elijah ask Elisha to remain behind? (Perhaps to test his loyalty. Perhaps to spare him the pain of parting.)

Why was Elisha so anxious to go with him?

Was Elisha wrong in refusing Elisha's command?

How far did the young men go with them, and why, do you think?

What happened at Jericho?

What did they see?

Verses 9-12. How do we know that now Elijah and Elisha could talk openly of what was to happen? What desire was in Elijah's heart?

Did he believe that whatever Elisha should ask would be given?

What request did Elisha make?

Just what did he mean by that request? (That he might possess the same spirit as his master. "Not a scrimped, barely enough endowment, but one that is full and abundant.")

Was it a natural request?

Why did Elijah say it was hard to grant? ("Elijah was aware that this is a difficult thing, for he knows he has seen a lofty vision in his own life, one hard to keep persistently before the eyes. But the man who can commune with his master up to the very moment when the gates of heaven open to take him from earthly things, is the man capable of receiving and holding that same lofty vision.")

What was the meaning of Elisha's cry? (Elijah had been the strong defense of Israel spiritually, and perhaps temporally.)

SEEK FURTHER ANSWERS.

What do you like best in the life of Elijah?

What least

What was the greatest thing he ever did?

What was the hardest?

What did he achieve for Israel?

Which is the more important, the passing of a heroic life, or the dawn of a useful one?

What do you think of Elijah as a training teacher?

What do you think of Elisha as a pupil?

Why was he worthy to wear his teacher's mantle?

Whose mantle are you preparing to wear? Does it belong to some one worth while?

What lesson in perseverance do you get today? (See Eccles. 7:18.)

Elisha was a hero worshipper. Are you?

Who is your hero? Is his name Jesus?

How can you grow like Him?

Is He as real to us as He ought to be?

Under what circumstances does Elijah reappear in the New Testament?

The Enemy of Men.

I believe there is not enough studying, writing and preaching about the great enemy of God and men—the devil. So here

are some of my thoughts on the above named subject for The Record, or The Record's waste-basket:

We get his character by the names by which he is called in the Bible. He is called Abaddon in Hebrew, Apollyon in Greek, which means "destroyer." Rev. 9:11. Angel of the bottomless pit; prince of the world, John 12:31. The Prince of darkness, Ephe. 6:12. A roaring lion and an adversary, 1st Peter 5:8. A sinner from the beginning, 1st John 3:8. Beelzebub, Matt. 12:24. Accuser, Rev. 12:10. Deceiver, Rev. 20:10. Murderer, John 8:44. Satan, Job, 2:6. The God of this world, 2nd Cor. 4:4.

The above names with many others are given to Satan in the Scriptures. I have thought it is that way because no one word we could use would express the tremendous meanness of the Devil.

There is nothing low or mean, vile or degrading that could be done against God or men that the Devil has not done, and is now doing.

The power of the enemy is very wonderful. Think of the many hundreds of millions of people who live today! Our adversary, the Devil, has the power to tempt every one of these millions at the same time.

Not only do we get the character of the Devil from the names by which he is called, but our Lord has given us lessons by comparison. See the following:

Dogs, Psa. 22:16; wolf, John 10:12; an adder, Psa. 91:13.

Now to any one who will prayerfully study the above Scriptures, many lessons can be learned. Some of these I wish to notice:

1. The Devil wants men to agree with him. That this is true, we see his work in the first temptation in the Garden of Eden, and again in his tempting Christ. Then Satan is not careful in his methods to carry his points. "He is a liar and the father of it." And in all his work, we see just the reverse of truth, honesty and of virtue.

And then we receive another lesson, and one very humiliating to men, to see the wonderful success Satan has, and is having.

The Devil doesn't care if a man is devoted to some form of religion, if that religion leaves out salvation by grace through faith in the blood of the Lord Jesus Christ. The largest part of earth's millions are professed worshippers of some so-called God.

Then it is sad beyond my way of expressing it, that many who have the Bible are doing works of righteousness as they think to be saved and yet are as truly in the clutches of the evil one, so far as salvation is concerned, as the fieriest idol-worshipper.

The various forms of worship in the world today would lead to the thought that our God is running an accommodation train to suit each class of people. But as sure as God's word is true, it isn't that way. "One body, one hope, one spirit, one Lord, one faith, one baptism."

Much more could be said on this last subject, but Satan does not want it that

way, and he is largely having his way, for it is so that every religious fad that starts has those who will follow.

Satan wants to use real Christians; regenerated people to forward his work. Now I want to be understood here; I don't believe the Devil is such a simpleton as to think he can get one of the saved. He knows these are hidden in Christ, but he wants to use them. Let us see: The Lord wants Bible homes, homes in which the Scripture is studied and taught; homes where prayer is offered daily. He wants his people not to forsake the assembling of themselves together. He also wants the gospel preached to all the world, and the poor and the sick cared for. Now, if I fail one day or many days to do my best to have a real Bible home, have I not done the Devil's will?

Satan knows that from Bible homes come some Samuels, Marys, and Timothys, so he doesn't want these.

He knows that a church comes as one man to the House of God for prayer, preaching, teaching, giving, worship and work. Yes, he knows that the pastor, the poor, missions, all the Lord's work will "blossom as the rose" if he were not to interfere. To illustrate: Here is a church with a hundred members; say twenty of them are sick or not at home, but only forty of the eighty are at church. These forty as they do not go, are they not being used at that very hour as the Devil would have it? He does not want us at church. The pastor was on time, the sermon was Bible, all agree to that; but not one word to encourage him. Well, the Devil doesn't want the pastor encouraged, or his salary paid up, either.

Our mission board is having to borrow money, so that a large amount has to be paid out in interest. Our Lord would have us give as we are prospered, and if we did, there would be a continual flow into the treasury of the Lord. The Devil knows that in our giving, if it were as the Lord wants it, there would be no waste in paying interest, so that if we give at all, Satan would have us do it in the way that it will do the least good.

Children of the Most High, is it not a fact that in more ways than I have mentioned, we are doing just as Satan would have us to do?

Here I will quit, for my heart is grieved to think that I, with so many others, would do the will of Satan, against our God, who is so good. Yes, stop in the hope that all our pastors and their people as well, will restudy this subject. And that our pastors will speak out as never before on this vital point.

We want Mississippi and the whole world for Christ, and to have the best success, we must "break" with the Devil in every department of the Lord's work.

H. L. Johnson.

Water Valley, Miss., Feb. 17, 1911.

A Meeting and a Fire at Richton.

We closed a most excellent meeting at Richton on Sunday night. Evangelist Price was with us for two weeks. The meeting

has done much to strengthen and to build up the church. Most of the Mississippi Baptists know Price and the quality of his preaching; safe, sound and foreful. No attempts at any service to move people by any methods other than by simply calling them to their duty as led by the Holy Spirit. There were twenty-five accessions, nine of them by baptism. The singing was led by Mr. Scholfield, who is still with us in this work, in a work of song service.

There was a fire in the church the first Sunday night of the meeting. Deacons Shoemaker and Johnson set fire to a mortgage note that had hovered over the church property for over four years and it was soon consumed in smoke and ashes while the congregation looked on and sang "Praise God from Whom all Blessings Flow." At the close of the meeting, two hundred and thirty dollars was raised in cash and pledges to pay balance due on the new annex to the building. We are looking forward to greater things for Richton. The town is just completing a nice two-story school building at a cost of ten thousand dollars.

Sincerely,

E. W. McLendon.

Osyka.

On Monday, February 20, the cold wave came to Osyka, but it did not hurt the pastor. The good Baptist women, no doubt, many men, too, got busy. They came in the afternoon to help the pastor arrange the pastorium for the reception of his wife. Well, he has the fullest and the best stocked pantry in Osyka. It is full of staple and fancy groceries, extracts and spices, sweets and soups; the wood-house is full of wood; the chicken-yard is full of chickens, everything of the very best, and the pastor's heart is full of gladness, joy, gratitude, and good resolutions.

Sweet Christian forethought is not only highly appreciated, but calls out the best in him. He believes that he has one of the best churches in Mississippi.

Patrick S. Rogers, Pastor.

Pittsboro.

As was stated sometime ago in "News in the Circle," we have located a pastor among us from Alabama, Brother A. N. Reeves. His field is Pittsboro, Big Creek, Coles Creek, and Banner. The field pays eight hundred dollars and pays it monthly.

Our church at Pittsboro has taken on new life. Our Sunday School has grown until we have planned to curtain off the church into six rooms.

Our Wednesday night prayer meeting has more the appearance of a revival meeting.

We are planning to rebuild the Lord's House here at Pittsboro at a cost of one thousand dollars. One member has agreed to take the women and be responsible for four hundred dollars of the amount. Our ladies are going to cultivate a cotton crop to help in the work.

Our worthy pastor is arranging to raise one hundred dollars for missions at an early date.

Our membership is small, nineteen male,

and forty female members, and all of us poor folks.

At an early date I will write a sketch of the life work of one of the most worthy pastors in north Mississippi.

The Lord bless Dr. Bailey.

A. A. Brumer.

"To Rightly Win a Fight."

By Jesse B. Hollowell.

Wyatte, Miss.

Love those that wrong you;

Keep your heart right;

Pray for those who scorn you.

And thus win the fight.

Do good to those who wrong you,

For that is always right.

Soon they will cease to scorn you,

Then you have won the fight.

Befriend those who harm you,

Help them with all your might;

Soon they will learn to love you.

Then you have rightly won the fight.

Registration and Entertainment at Philadelphia.

The messengers to the Baptist World Alliance must get their credentials from the various corresponding secretaries of the State Boards. No messenger can be registered without that certificate. The basis of representation is one messenger to every one thousand membership. There will be a registration fee of two dollars for all American and Canadian messengers. The messengers from Europe will not be expected to pay this fee. This is in accord with the method pursued in London at the first Baptist World Alliance.

Admission to the Alliance meetings will be by badge, no one not having a badge will be admitted until after the opening hour. In this way, the privileges of the Alliance will be secured to those who take the pains to come from a distance.

Entertainment can be secured in private homes, lodging and breakfast from one dollar up. At hotels, rooms without bath, one dollar up; with bath, two dollars up. Better rooms at somewhat higher figures. Dinner and supper will be served at the Convention church. There are also a number of moderate-priced restaurants in the vicinity of the church. Those writing to reserve rooms, will please state whether they insist on having a single room or whether they are willing to go two in a room. The committee will make every possible effort to provide the kind of accommodations every person desires, but the applications must be specific as to the kind of accommodation.

J. Milnor Wilbur,
Chairman Publicity Committee.

"I can't stay long," said the chairman of the committee from the colored church, "I jus' came to see if you wouldn't join de mission band."

"Fo' de lan' sakes, honey," replied the old mammy, "doan come to me; I can't even play a mouf-organ!"

A Careful Study of the Lord's Supper.

L. Wesson.

No. 4.

The main point in the last article was that differences in belief about what the Lord's Supper is, and what we do in celebrating it, compel only those who believe alike about the ordinance to observe it together. If I believe what you believe, we can so far as consistency is concerned, commune together. If we do not believe the same things about the Supper and commune together, we condemn ourselves by sanctioning by our acts what we do not believe.

Self-respect, manhood and consistency, and these things forbid this folly. As Paul expressed it: "All things are lawful for me, but all things are not expedient." The writer of the book of Hebrews expressed himself when he wrote "We have an altar whereof they have no right to eat who do not believe the tabernacle." Heb. 13:10. "Who served the tabernacle" had no right to partake of that which represented the Christian altar because they did not believe what the Christians believed. I have no right to partake of the Catholic mass because I do not believe what the Catholics teach about it. I have no right to partake of the Supper with the Lutherans because I do not believe what the Lutherans believe about it. I have no right to observe the Supper with any who hold the Reformed view because I do not believe what they believe about it. By my celebration of the Supper with others I sanction their doctrines about that rite, and if I do not believe those doctrines, I condemn myself. What is true of myself is true of all. Surely all cannot say that this fact, a fact expressly taught by the apostle, limits the celebration of the Supper to those of like faith about it and that in the general sense of the word, constitutes church communion.

All Catholics can consistently commune together, because they believe the same thing about the sacrament. So can all Lutherans. So can all who hold the "Reformed View." In fact, all sacramentarians, except the Catholics and the Lutherans, can so far as consistency is concerned, observe the Supper together. But Baptists, being neither sacramentarians nor believing the doctrines of the Reformed View, can consistently commune with none of them, nor they with the Baptists. This restriction is not the result of lack of Christian fellowship, neither need we weave into it a doctrine of church fellowship, but the lack of agreement in belief about the Supper itself. It is good to always know the Scriptures, and Paul, in correcting the Corinthians, said nothing about anything except two tables. Baptists have strong Christian fellowship for all in whom they see the Spirit of Christ; but they dare not so act as to show fellowship for that even with their own Baptist brethren, which they do not believe. Close communion Baptists believe that the very principle of open communion is wrong, therefore they will not partake of the Supper with open-communion Baptists. With God's word

before them, they dare not sanction by participation that which they believe to be contrary to the teachings of the word.

But back to memorialism. Baptists are, strictly speaking, memorialists only; while all others are memorial-sacramentarians. That is, all except Baptists hold that the Supper is both a memorial and a sacrament.

Let us get that word "sacrament" down so that we will fully understand it. The Standard Dictionary says: "Sacraments are regarded by various Christian bodies (1) as channels of grace, (2) as the seal of God's promises of grace, or (3) as a sign, pledge, or badge on the part of the recipient of his Christian profession," etc. The teachings of the Catholics, the Lutherans, and of those who hold the Reformed View, clearly claim for the Supper all these points.

Now, over against this sacramental idea write "memorial," and let us see just what it means. The Standard Dictionary says: "Something as a monument or an inscription, designed or adapted to keep in remembrance a person, a place, an event, or anything regarded as worthy of peculiar honor or record."

That is exactly what Baptists believe the Lord's Supper is. It is an ordinance established by Jesus Christ as a memorial of His death, and as such is to be observed until He returns. Paul said, "As often as ye eat this bread and drink this cup, ye do show the Lord's death until He come." I Cor. 11:26. Not one word said about feeding on Christ, or "nourishing the spiritual and eternal life," but simply "show the Lord's death until He come." And that expression, "till He come," shows clearly that He is not present, but is commemorated; whereas transubstantiation says that the consecrated elements are the actual flesh and the blood of the Christ, and that those who eat the mass, eat the flesh and the blood, soul and divinity of their Lord. And consubstantiation says, within the consecrated elements exists the real substance of the body and blood of Christ and that those who eat the Supper partake of the substance of the crucified Christ. While the Reformed View says that the bread and wine of the Supper are holy (italicized holy) true symbols, through which the Lord offers and presents the true communion of the body, and of the blood of Christ for the feeding and nourishing of the spiritual and eternal life. Schaff-Herzog Enc., page 1349, Vol. 2.

After all that can be said, we must admit that the sacramentarian view, whether under the head of transubstantiation, consubstantiation, or the Reformed View, is exceedingly close of kin. Now, mark you that all (so far as I can find) all without exception except Baptists, hold to one or the other of the three doctrines stated; which fact, if there were no other reasons, and if there were no church, would prevent Baptists from partaking of the Supper with any of them; for, as Paul taught, one cannot afford to sanction, by participation in a feast or rite, doctrines which he does not believe to be true. (Let it be kept in mind that I

write from the standpoint of written documents, and not from the private beliefs of any individual members of any church.)

Baptists, being strictly speaking, the only non-sacramentarians, they are naturally and consistently shut up in a class to themselves; as to the Lord's Supper. Between them and others there is, on this point, doctrinally, a great gulf fixed, and they who could pass should not, from whatever side, unless there is a complete change of belief concerning the Supper, for it is not right to show fellowship for what we do not believe.

The fact of being absolutely alone in belief about the Lord's Supper, is something significant. Something that a great many of us have perhaps never thought of as we should, nor appreciated as we ought. Think of it! Strictly speaking, just two classes in the world, as judged by doctrinal views about the Lord's Supper: Sacramentarians and non-sacramentarians, with the Baptists on one side and all Christendom on the other. That is, judged by the books.

It means something to be a Baptist. To be a sacramentarian, is to keep and to observe the Supper partly, at least, for a selfish end, to "feed on Christ crucified and all the benefits of His death." To be a memorialist, is to keep and to celebrate the rite wholly for obedience and remembrance of the crucified Lord, and to show His death "till He come." The one is often the result of self-seeking, and the other of loving recollection and obedience without any self-seeking end. To be really a memorialist, shows one to have indeed received the love of God shed abroad in the heart by the Holy Ghost which is given unto us. Romans 5:5.

But more about memorialism.

Rev. J. P. Harrington's Resignation.

On Sunday, the 12th, inst., our pastor, Rev. J. P. Harrington, tendered his resignation to take effect the last of February, which has been accepted. We regret the separation, not only of the pastor and people, but also the loss of Sister Harrington who has proven to be so valuable in all the departments of church and Sunday School work. We may have been selfish, but felt like it was not the thing for our pastor to do just now. May the Lord bless his going and the flock he leaves.

A. J. Brown.

Government is a trust, and the officers of the government are the trustees; and both the trust and the trustees are created for the benefit of the people.—Henry Clay.

If the government of Great Britain can take the census of India in twenty-four hours, how long ought it to take to give the gospel to all those in India?—A. J. Gordon.

Christianity, I say, was missionary from the start. That is the very idea of the thing; that is the genius of the machine. It wasn't made to run on any narrow gauge. You will need a broad track for it to run on.—J. A. Broadus.

Georgia Marble from a Scientific Point of View.

Some of the scientific tests and experiments recently made on Georgia marble reveals what is probably the most wonderful stone the world has ever produced, certainly since the ancient ages of the now famous Parian Marble. In the purity test, Mr. John C. Jackson, assayer and chemist, of Chicago, reports the following analysis:

Carbonate of lime, 97.32 per cent.
Carbonate of magnesia, 1.60 per cent.
Silica, 62 per cent.
Iron protoxide, .26 per cent.
Aluminum oxide, .25 per cent.
Total, 100.05 per cent.

From this it will clearly be seen that Georgia Marble is the nearest to purity in its chemical properties of any of the marbles in use for general purposes, being composed of 97.32 per cent of carbonate of lime.

A test of the crushing strength of Georgia Marble was made by Mr. J. B. Johnson, Professor of Civil Engineering and Director of the Testing Laboratory of the Washington University, and reports: "Six three-inch tubes were tested upon a U. S. Standard Riehle Testing Machine of one hundred thousand pounds capacity. I was only able to break four of the specimens. The other two stood one hundred and twelve thousand and one hundred and nine thousand and three hundred pounds respectively, without crushing which was a much greater load than the machine was allowed to carry. The lowest test was 76,200 pounds, or 8,330 pounds per square inch, but since two of these specimens remained uncrushed, it is perhaps fair to say that the average crushing strength is not less than ten thousand and five hundred pounds per square inch. This is equivalent to seven hundred and fifty tons per square foot. The fractures showed a remarkably uniform composition without seams or lines of cleavage."

Mr. Johnson, in his absorption test, of Georgia Marble, states further: "A three inch cube was soaked in water for twenty-four hours and then weighed. It was then dried over a steam coil at a temperature of about 215 degrees Fah., for twenty-four hours and weighed again, and as shown by the accompanying certificate, the absorption is but six one-hundredths of one per cent. This is by far the smallest absorption I have ever known any building stone to have."

The heat-resisting qualities under the most severe test (shows that it will withstand heat to a temperature of upward of one thousand degrees Fah.). These various scientific tests show the quality of Georgia Marble and establishes beyond question the fact that it is without equal as a building or monumental material. Its beauty is as its strength—without an equal in the whole world. The Cherokee grade is a beautiful silver grey; Creole, a mottled black and white; Kennesaw, almost pure white and Etowah, an exquisite pink in various shades. For that monument or building you are contemplating, (exterior or interior) specify one of these grades of Georgia Marble, and if your dealer can't supply you, drop a card to the Georgia Marble Company, of Tate, Ga., and they will put you in touch with a nearby dealer who can.

Fish Bite Like hungry wolves if you use Magic Fish-Lure, best bait ever discovered. Keeps you busy pulling them out. Write today and get a box to help introduce it. Agents wanted. J. E. Gregory, Dept. 1, St. Louis, Mo.

Paul's Bible School.

Reported by his stenographer, Luke.

Session II—A Word Study.

When the news went out at the end of the first day that Paul, the little student of Christ, had answered satisfactorily all of the questions propounded on the subject of baptism, the old died-in-the-wool pedoes hooted at it and said that no one had made an effort to entangle the little teacher.

The morning papers published a garbled account of what had actually taken place. And two of the papers were editorially loaded with abuse.

The editor-in-chief of the Tribune had been importuned by a strong committee to write an article against the theory held by the young teacher. Not being a theologian, the editor had employed Dr. Wise, dean of the Episcopal church to write the said editorial. This learned Dr. in half a column had called immersionists "narrow minded," "bigots," "hypocrites," "falsifiers," "malignant lunatics," "dishonest and ignorant slanderers," and so on, repeating some of these very choice epithets several times.

When the editor called his attention to the editorial and asked him why he had not written an argument against immersion, the learned Dr.'s reply was: "Argument! That's all the argument there is!"

On the morning of the second day, when Paul arrived, the hall was packed with people. Most of them middle-aged, and many of them died-in-the-wool pedoes. Perfect order prevailed as Paul began his lecture.

"There are not many words in the commission," said Paul, "but each one of these words is weighty and how we ought to emphasize the word 'go,' and the word 'disciple' as they fall from the lips of our Christ. But let us not forget the word 'baptize.' The same Christ who said 'go' and 'disciple' also said 'baptize.' We cannot fulfill the commission that He has given us without doing all that he has said. If we change any word in the commission we change the commission.

DELEGATES TO THE SOUTHERN BAPTIST CONVENTION AT JACKSONVILLE, FLA., MAY 17-23, 1911.

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Bible translated into English, it was simply transferred. So the word 'baptize,' which we find in our English Bible, is not a translation of the Greek word 'baptizo,' but it is simply that Greek word anglicized and thus brought bodily over into the English language. This being true, and no scholar will deny it, if we would know the meaning of the word which Christ used to designate baptism, we must go to the original Greek and not to the English for a definition. So let us go to the Greek lexicons.

Just at this juncture, Rev. David H. Ashton, Editor of the Christian Weekly, entered the hall with his arm full of books. Lying them on the platform, he said: "I understand that you are going to take up the meaning of the word 'baptize,' and I thought I would fence against anything you might say."

"Sure," said Paul, "what we are after is truth. Only error seeks to keep back part of the evidence. We want the whole subject sifted."

Then turning to the audience Paul said: "I see Dr. Gross Alexander, Professor of New Testament Greek, in Vanderbilt University, a Methodist institution, in the house. Dr., will you be

so kind as to answer a question for me?

Dr. Alexander rose and smilingly said: "If I can assist you in the investigation which you have in hand, I shall be only too glad to do so."

"I want to know," said Paul, "your opinion as to the best lexicons now extant for classic and New Testament Greek."

"I unhesitatingly answer," Dr. Alexander said, "that the seventh edition of Liddell and Scott is the best lexicon for classic Greek and that Thayer's lexicon is the best for New Testament Greek."

"I thank you, Dr.," said Paul, "as Dr. Alexander took his seat. I see several other professors and presidents of colleges in the audience. I would like to know if there is any one here who dissents from this view?"

Paul paused and a little seedy fellow in the back of the hall instantly jumped up and in a very squeaky voice, pitched on a very high key, began a harangue on the absolute senselessness of wasting time over a wagon load of dry and musty Greek lexicons. "What's the use of all this talk about lexicons," said he. "Our

(Continued on Page 16.)

WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley.)

Woman's Central Committee:

MRS. J. A. HACKETT, Meridian, President of Central Committee.
MRS. W. S. WOODS, Meridian, Secretary of Central Committee.
MRS. W. S. SMITH, Meridian, President of Sunbeam work.
MRS. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.

Officers of Annual Meeting:

MRS. W. A. McCOMB, Clinton, President.
MRS. A. J. VERN, Clinton, Vice-President.
MRS. GEO. W. RILEY, Jackson, Recording Secretary.

Foreigners and the Frontier.

"Go forth with Him."
Ernest C. Wellesley-Wesley.

The Lord, in the desert doth seek
His own.

Who have wandered so far away.
Dost thou leave thy Lord, in His
search of thee.

To His end doth thy soul say
"Nay!"

Go forth with Him, by the
Saviour's side.

Go forth, if thou wouldst in His
love abide.

The Lord, in the high ways, goes
forth to-day.

Where the lost and the sinful
hide.

Dost thou find thine ease and thy
pleasure

Dost thou turn to the other
side?"

Go forth in the high ways with
love and prayer.

Go forth and bring back all His
loved ones there.

O'er mountain and desert—mid-
highway throng.

Doth the Lord with His love light
lead.

O hasten, go forth though thy
search is long.

By His love is supplied thy need.
Go forth with His name yield thy
life to Him will.

Go forth, and His truth shall His
word fulfill.

Mission Calendar.

Sunday, March 5—

For immigrant workers at all
the piers at our Southern cities.
Matt. 25:40.

Monday, March 6—

That the Thanksgiving and
Week of Prayer may be more
widely observed than ever before.

Tuesday, March 7—

That our Southern States may be
brought to Christ—33:12.

Wednesday, March 8—

Rev. and Mrs. R. Pettigrew,
Maricao, Brazil—I Cor. 9:10.

Thursday, March 9—

That the Foreigners may find
the Saviour in the Land of
Promise.—Jer. 1:1.

Friday, March 10—

stubble. May the Lord Jesus
Christ help us to do our best for
the next two months for Foreign
Missions.

Home Missions.

My heart burns within me when
I think of the 70,000,000 lost
souls in our home land that do
not make any pretension to religion
at all. Mississippi is asked
for \$31,000 for Home Missions
and if we meet our part of this
we must get down to prayer and
work. 1,000,000 Foreigners are
coming to our country every year
and we must Christianize them
or they will heathenize us.

Dear Sisters, let's be up and
doing for the field is white al-
ready unto harvest. What we do
we must do while we live when
we are dead we can't work.
Whatsoever your hands findeth
to do, do it with thy might.

Mrs. R. J. O'Bryant,
Quitman, Miss.

Appeal from the Home Mission Board

To the Women's Societies, Young
Women's Societies, Sunbeams,
and Royal Ambassadors.

This special week of prayer and
self-denial offerings for home
missions has come again. The
past year has been the greatest in
the history of the Home Board.
God's blessings were poured out
in rich abundance on all of our
fields. More than twenty-seven
thousand converts were received
by baptism; there were over
twenty-five thousand additions to
our churches by letter, making a
total of 52,707 additions to our
missionaries. What a great
record! Besides this, they or-
ganized 324 churches, helped to
improve and to build 352 houses
of worship; organized 904 Sunday
Schools; held 265 Bible confer-
ences and distributed 1,276,686
pages of religious tracts. Who
can forecast the future harvest of
such bountiful sowing?

To the Sisters of Chickasaw Association.

I have thought ever since I was
appointed Vice-President of the
Woman's work of our Association
that I would write about our
work but have put it off until
now. Now I hope to meet with
many of you between now and
the meeting of our association in
Sept., and get acquainted with you.

I want to make an appeal to
you for Home and Foreign Mis-
sions. The Southern Baptist Con-
vention meets in May and if we
do what we ought to do we must
bestir ourselves. Mississippi is
asked to give \$38,000 for Foreign
Missions. Our association is asked
for \$450.00 and can we not
under the Lord help our brethren
to raise this amount to help
those that have heard the call of
the spirit. Go ye into all the
world and preach the gospel to
every creature. Think about it,
they have left everything that
is near and dear unto them and
gone to the foreign field to teach
those who bow down to gods of
gold and silver, wood, hay and

She Broke Down Entirely.

Lantz, W. Va.—Mrs. Tebe Tal-
bott, of this place, says, "I have
been troubled with womanly ail-
ments for some time, and at last
I broke down entirely. I got
so weak I could scarcely walk
across the room. Thanks to Car-
dui, I improved right off. Now
I do my housework and am feel-
ing well." During the past fifty
years, more than a million women
have been benefitted by tak-
ing Cardui. You must believe
that Cardui will help you, too,
since it has helped all these oth-
ers. Cardui is a safe, harmless,
vegetable remedy, of positive cur-
ative merit, for women. At all
drug stores. Try one bottle. It
will surely help you.

If we lose America, humanly
speaking, we lose the world. We
must save our own land in or-
der to save other lands. The
whole world is looking to America
for help. Protestant Christiani-
ty has its stronghold here. Bap-
tists have their greatest oppor-
tunity in America. If we lay
the foundations and thereon do
build wisely and well just now,
the future is ours. But if we
fail now, we fail for all time.

We need a great advance in the
contributions from our women,
young women, Sunbeams and the
Royal Ambassadors.

In order to stimulate gifts and
offers specific information on var-
ious departments of our work.
the Home Mission Board is ask-
ing our Home Mission Societies
to contribute this year a part of
their funds to our work among
the foreigners and the frontier.
No two departments of our work
are more important. The fore-
igners are flowing into America
a million strong every year. They
threaten our civilization especial-
ly in the cities. Then, they are
spreading over the frontier out
in the West. That country west
of the Mississippi presents the
greatest field. Hundreds of new
communities need the gospel.
Weak churches, without houses of
worship, need help. Hundreds
of thousands of our people from
the eastern section of the South,
are moving to the Western fron-
tier. We must help them imme-
diately.

We have twenty-six Mountain
Schools with five thousand pu-
pils. For this work we are ask-
ing our young women to give and
to pray. A noble work indeed
it is. Some of the greatest and
the best of our workers in the
home land and in the foreign
lands have come from our Moun-
tain schools. Our twenty-six
schools are intended to supply the

In its ninth year of
unrivalled popular-
ity, with an annual
sales of millions
of pounds.

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to-day the
country over as the
"ONE COFFEE" of
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and moderate price.

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BAD COLDS

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and Fever Tonic. Drives every
trace and taint of Grip poison
from the blood. 50 cents if it
cures—not one penny if it fails.
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and guarantee every picture to not fade.
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lint. The Government's choice in Boll Wee-
vil territory. Price \$1.00 and \$2.00 per bu. F.
O. B. here.

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G. P. A., Roanoke, Va.
WARREN L. ROHR,
W. P. A., Chattanooga.

needs of over three million of peo-
ple with religious education.
What a mighty work! Gifts by
the Home Board to the Mountain
Schools average about six dollars
to the pupil for the whole year.
There is hardly a young woman's
society in the South that could
not give that much. Then there
are hundreds of societies that
could provide for a half dozen
girls or boys. Will they not do
so?

The Sunbeams and the Royal
Ambassadors are asked to con-
tinue giving and praying for the
Indian work. The Indians very
greatly need our help. Many of
them are steeped in sin and su-
perstition and they ought to be
helped in the "Jesus Road." Some
suggestions:

1. The first week in March is
the great time for special prayer
and self-denial offering. The
treasurer's books of the Woman's
Missionary Union will remain op-
en this year, as last year, until
April 30th, and the various State
unions are requested not to close
their treasurer's books earlier
than April 25th, thus giving am-
ple time for reporting to the treas-
urer. Mrs. W. C. Lowndes, and
to wind up the self-denial offer-
ing in good shape.

2. Let full preparation be
made beforehand so that the first
week of March may be a great
week of prayer, and of prompt,
liberal giving.

3. Let all societies and banks
and Royal Ambassadors designate
what their contribution is for and
state that it was given during the
self-denial offering. In this way
we can know how much was con-
tributed during the special sea-
son and how much was contrib-
uted for the different societies
to the special objects to which
they give.

4. It is all important that our
women and our young women
everywhere read the February
and the March issues of Our
Home Field which are filled with
up-to-date facts on Home Mis-
sions in line with the week of
prayer subjects. In the March
issue I will have a special letter
concerning the great self-denial
offering and present the latest
facts.

Let us be in prayer much be-
forehand and during that great
week of special effort for Home
Missions, may the giving be gen-
erous and widespread. Let ev-
ery individual in every society
make the best offering possible.

Defeat the Boll Weevil!

Plant Cotton Seed that matures before his arrival, or seed on which bolts are
too tough for him to puncture. We handle direct from Producer, the three LEADING
varieties and EARLIEST maturing cotton KNOWN.
We are State Agents for Mississippi and Louisiana for the celebrated Mebane
Big Boll Triumph, Toole's Early Five Lock Prolific. Also handle Simpkins Early
Prolific direct from producers. Testimonials from best farmers in the State show
that either variety of this cotton turns out 35 to 45 per cent lint at the gin. Write us
for prices, testimonials and advertising matter.
We are headquarters for field seed of all kinds. Write us for prices on White
Spanish Peanuts, Seed Corn, Field Peas, Velvet Beans, Soy Beans. Car lots shipped
direct from producers at lowest possible prices.
Will also carry stock of the above varieties cotton seed in New Orleans, La., to
supply Louisiana buyers. All orders from Louisiana should be addressed to Mr. J.
B. Fain, P. O. Box 1818, New Orleans, La., and all orders or inquiries from Mississippi
should be addressed to

FAIN PRODUCE & SEED CO.,

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MISSISSIPPI

If we do, the treasury will over-
flow.

Yours in Christian bonds,
B. D. Gray,
Corresponding Sec.

To Drive Out Malaria
And Build up the System.

Take the Old Standard GROVE'S TASTE-
LESS CHILL TONIC. You know what you
are taking. The formula is plainly printed
on every bottle, showing it is simply Quinine
and iron in a tasteless form, and the most
effective form. For grown people and child-
ren 50c.

The Southern Commercial Con-
gress meets in Atlanta on March
8th-10th. This Congress stands
for the advancement of the South.
Every possible effort should be
made to widely advertise this
meeting and to interest our peo-
ple in same.

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MOBILE & OHIO RAILROAD

Account Mardi Gras festivities,
Mobile, Ala., New Orleans, La.,
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23rd to 26th, 1911, inc. Also,
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intendence, N. E. A., Mobile, Ala.,
Feb. 23-25, 1911. Tickets on sale
February 21-27, inc., limited, re-
turning, to reach starting point on
or before March 11. Extension
of return limit to March 27th, up-
on deposit of ticket and payment
of fee of one dollar. For infor-
mation regarding fares, time of
trains, etc., apply to the nearest
ticket agent, Mobile & Ohio Rail-
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forms Indigestion, Constipation and Sleeplessness, Cancers and Ul-
cers of all kinds. Relieves Stricture without dilating or cutting. Re-
moves Moles, Warts, and all small tumors.

Office, Fourth Floor Century Building, Jackson, Miss.

Dear Miss Y. W. A.

I the thing of you were letting you know you could have had but a few of Training School proceedings. Among all these seemingly conflicting duties, and pleasures, I have neglected my writing.

Often I wish for the art of economizing time or rather discriminating between the things that are and those that are not necessary.

One thought that has been repeatedly brought to me is "Take care of your bodies" so that early breakdown will not hamper the work. This we are trying to do even in these days of preparation. For other than our regular Training School and Seminary work there is so much of practical work to be had in the way of visiting teachers and meetings. The different organizations in the city for carrying on mission work, etc. All of which we feel as if we could ill afford to miss.

In your prayers for the Training School, we need that you ask for wisdom to do the right thing when so many things seem the right.

The great Golden Jubilee of Woman's Foreign Mission Work which we all anticipated with so much pleasure has come and gone but the spirit lingers with us yet and may it continue to bear fruit throughout the ages.

The preparation for the coming of these meetings to Louisville was systematic and beautiful.

A central committee of ladies from the different protestant denominations has arranged preparatory prayer and prayer service to be held in different parts of the city beginning about four weeks before the Jubilee meetings. A beautiful lady presided in these meetings. For example, the prayer and praise meeting at the Episcopal church was led by a Lutheran and our own dear Mrs. McLure was speaker at this meeting.

Each denomination had their best speakers to appear on the program of the Jubilee meetings which occurred about two days. Dr. Williams and Miss Edith Craie were our representatives.

The main speaker for the occasion, Mrs. Helen Barrett Mont-

gomery, author of Western Women in Eastern Lands, a book, I am sure that you will thoroughly enjoy, in your Mission Study Course, if you have not already read it. Her addresses, so beautifully delivered, were broad, scholarly and most inspiring. We were also very much impressed with the charm of manner of Mrs. Henry W. Peabody, the originator of the thought of the Golden Jubilee Meetings.

We Baptists rejoiced that both of these splendid leaders were Baptists, and represent missions of the whole world. Each speaker was most interesting and they brought us a message.

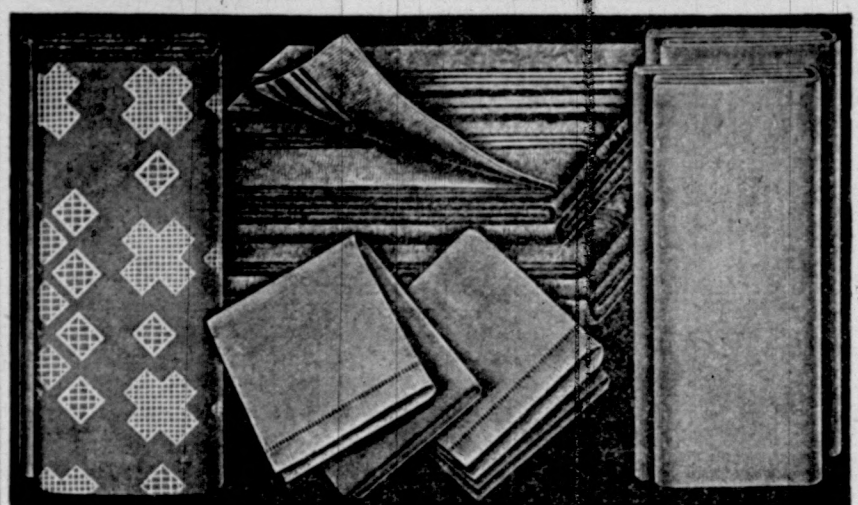
In a large hall where the Jubilee luncheon was held, eight hundred ladies were seated. Owing to the kind thoughtfulness of the ladies of the Training School Board, every one of the Training School girls was present. Nine speakers after dinner. The following night was the crowning meeting. Young people gathered in a young people's meeting. A processional led by the Baptist Woman's Missionary Training School sang, "Jerusalem, the Golden," and the meetings impressed the old but the ever true thought, that God's work is going to stand idly by and miss the great joy of being in this fight for our King of Kings?

We do not have to go to foreign lands to be in His service; indeed, not even leave our own homes to do service for Him. Just the old thought, a missionary is one who goes out of self, not by any means necessary to go to a far off field.

Miss Julia Meadows, of Wuchou, South China, who is with us for a short while, said tonight, by way of emphasis to the call going forth for intercessory foreign missionaries.

"An intercessory fellow-worker is a laborer who can not go abroad in person, but who has under God's guidance set himself apart to pray for some chosen worker in the foreign field. His striking peculiarity is that he is working in the realm of the heavenlies instead of among visible men. He is only entitled to the name who enters into a covenant to strive in prayer for a definite

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Consists of 2 Blankets, 2 Bleached Sheets, 2 Bleached Pillow Cases and 1 Bed Spread—All Full Size Piece.

Here is an opportunity whereby every woman in the United States can get this useful, expensive, 7-Piece Bed Set, Absolutely Free. This Bed Set consists of 2 Blankets, 2 Bleached Sheets, 2 Bleached Pillow Cases and 1 large White Bed Spread—7 full size pieces in all. All we ask is, that you sell a few cans of our Perfect Baking Powder and the Bed Set is yours. You can realize how easily and with what little effort you can do this, for a full size, cut glass pattern pitcher and 6 glasses are included with each can of Baking Powder, etc. In our offer No. 430. But this is not all. To every lady who sends in her name and address, right away, we will give, in addition, a Special Premium, Absolutely Free, the handsomely designed 8-Piece Royal Blue Flaming High Art Toilet Set, described opposite, with first order. You can realize what a big offer this is until you see these beautiful premiums.



8-PIECE TOILET SET FREE

We are determined to push our Baking Powder to the front, and to get you to help us we will send with your first order this handsome Royal Blue Flaming High Art 8-Piece Toilet Set and it will not cost you a penny. Remember, we will send you the Toilet Set in addition to the Bed Set. This Toilet Set consists of 1 Large Water Pitcher, 1 Wash Bowl, 1 Small Water Pitcher, 1 Soap Jar and 1 Cover for same, 1 Tooth Brush Holder, 1 Chamber and 1 Soap Dish—8 pieces in all, and each piece handsomely tinted and embossed. We have but a few hundred of these Sets on hand. We urge you to write quick if you want one.

No Money Necessary. You risk absolutely nothing. We will pay all freight charges and ship you the Baking Powder and send your Premium with the Baking Powder, and also send the Glass Pitcher and 6 Glasses all together and then we give you the Bed Set to deliver and collect before remitting to us.

While it is on your mind, cut out coupon, write your name and address on same, so you can get our big Special Premium, also, free, our Mammoth Catalog and Premium List.

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Gentlemen—Without cost to me, please send at once your Big Free Offer.

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County..... State.....

field, an agreement as real as an appointment by a foreign mission board."

We are rejoiced tonight to have Miss Leachman with us again. She has been very ill since Christmas. She is the city missionary here in Louisville, and we have sadly missed her and we of the Training School have missed her much.

Mrs. McLure leaves us the latter part of next week to visit some of the Baptist colleges of the Southern States. We Mississippi girls are so glad that she goes to Blue Mountain and Hillman, while away. We know she will receive a hearty welcome at both places, and we trust that every Christian girl will be much in prayer that her talks at the different colleges will bring forth much fruit for the glory and the honor of God.

We are truly thankful for the Baptist Record which now comes to our reading table. I always

TRY MURINE EYE REMEDY for Red, Weak, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, \$1.00. Murine Eye Salve in Aseptic Tubes, 25c, \$1.00. Eye Books and Eye Advice Free by Mail. Murine Eye Remedy Co., Chicago.

Mrs. Winslow's Soothing Syrup Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

Our book tells how to catch dead loads of fish where you failed the old-fashion way. Write for it. We pay the postage. Ten thousand satisfied users in over 30 states. We are sole manufacturers of the celebrated Double Muzzle Wire Fish Basket. Our sales cover over 20 states. EUREKA FISH NET CO. Grinnell, Ia., and Dallas, Tex.

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(Continued from Page 9.)

Bible is not written in Greek. Turn and look for yourself. It is written in English and the word 'baptize' is a good English word. No Greek about it. Now, turn to the Dictionary and you will find that Webster says it means either to sprinkle or pour. What do you want to drag Greek into this discussion for? Don't you see.

Some one near the speaker seeing that he was wound up for an hour, more caught him by the coat tail and pulled him down amid the cheers of the congregation.

Dr. Head came to the platform and in a clear, ringing voice said: "Baptism is to dip in, or under water; of sons to sink or to disable them metaphorically, to be soaked in wine, overhead and ears in debt; being drowned with questions."

The Dr. paused. There was a breathless stillness.

"Is there nothing about sprinkling, or pouring," said Paul.

"Nothing," said the Dr.

"Now," said the little teacher, "you have heard the definition given in the lexicon, which stands as the acknowledged reference book of the scholarship of the world. You observe that it says nothing about sprinkling or pouring. Is there any one who is not satisfied let him come and see for himself."

The Rev. David Ashton rose from his seat and stepping up to the platform, picked up the book which Dr. Wise had read from, and finding the place, read in a whisper which could be heard all over the hall. When he had finished, he laid the book down, muttering, "Ain't there," and then walked back to his seat.

"No, ain't there," said Paul, "and that is more every scholar in the world knows that it ain't there. Sprinkle and pour are not meanings of the word 'baptizo'."

"But now let us turn to the New Testament lexicon. As Professor Thayer was a Congregationalist, I am going to ask Dr. B. G. Head, the pastor of the 1st Congregational Church, to come to the platform and read what Thayer has to say."

Dr. Head rose and then came to the platform. Paul handed him the book, and opening it, he read: "To dip repeatedly, to immerse, to submerge; to cleanse by dipping or submerging, to wash, to make clean with water. Metaphorically, to overwhelm."

In the New Testament, it is used particularly of the rite of sacred ablution, first instituted by John the Baptist afterward by Christ's command, received by Christians and adjusted to the contents and nature of their religion, viz.: an immersion in water performed as a sign of the removal of sin, and administered to those who impelled by a desire for salvation, have sought admission to the benefits of the Messiah's kingdom."

"Is there nothing about sprinkling or pouring," said Paul.

"There is nothing," said Dr. Head, as he walked back to his seat.

Again Rev. David Aston arose and came to the platform and he read in a whisper Thayer's definition. When he had finished the reading, he laid the book down with a look of disgust and went back to his seat.

"Now, ladies and gentlemen," said Paul, "I want you to distinctly understand that these lexicons are by men who are not Baptists. Liddell and Scott are Episcopalians and Thayer is a Congregationalist. They could not have been prejudiced in favor of immersion."

"We will not have time today to wade through these remaining forty lexicons, and so I am going to appoint a committee to go on through them and to collect their testimony and give it to us tomorrow. I will appoint Dr. Gross Alexander as the chairman of the committee, and with him I will associate Dr. Wise, Dr. Head and Rev. David H. Aston. I do not think any one will accuse me of showing partiality to the immersion side of this controversy in the appointments made."

Adjourned.

The died-in-the-wool pedoes, who had come to refute his arguments, walked out quietly. They had previously reached conclusions that sprinkling was baptism. They had not based their opinion on facts, but on the opinions of others. They were surprised that the props had been knocked so completely out from under them. Their hope was centered in the remaining lexicons.

Some of the narrower ones went away as mad as hornets, declaring that they would hear no more. One woman said: "The idea of bringing those old Greek books out to prove that baptism is immersion. Those books are out of date. Why, sure, the language has changed since they were written. Of course, sprinkling is right."—Western Recorder.

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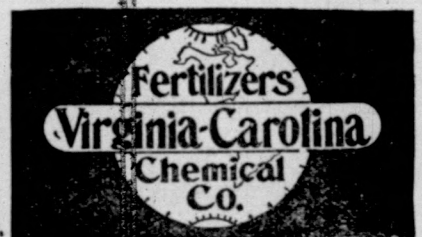
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